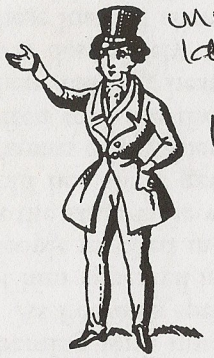
Week 4 MC108
from Patriotism - The making & unmaking of British National Identity



18 London and Karachi

Vol II Minorities + Outsiders.

HANIF KUREISHI

London

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Frequently during my childhood I met my Pakistani uncles when they came to London on business. They were important, confident people who took me to hotels, restaurants and Test matches, often in taxis. But I had no idea of what the subcontinent was like or how my numerous uncles, aunts and cousins lived there. When I was nine or ten a teacher purposefully placed some pictures of Indian peasants in mud huts in front of me and said to the class: Hanif comes from India. I wondered: did my uncles ride on camels? Surely not in their suits? Did my cousins, so like me in other ways, squat down in the sand like little Mowglis, half-naked and eating with their fingers?

In the mid-1960s, Pakistanis were a risible subject in England, derided on television and exploited by politicians. They had the worst jobs, they were uncomfortable in England, some of them had difficulties with the language. They were despised and out of place.

From the start I tried to deny my Pakistani self. I was ashamed. It was a curse and I wanted to be rid of it. I wanted to be like everyone else. I read with understanding a story in a newspaper about a black boy who, when he noticed that burnt skin turned white, jumped into a bath of boiling water.

At school, one teacher always spoke to me in a 'Peter Sellers'

Indian accent. Another refused to call me by my name, calling me Pakistani Pete instead. So I refused to call the teacher by *his* name and used his nickname instead. This led to trouble; arguments, detentions, escapes from school over hedges, and eventually suspension. This played into my hands; this couldn't have been better.

With a friend I roamed the streets and fields all day; I sat beside streams; I stole yellow lurex trousers from a shop and smuggled them out of the house under my school trousers; I hid in woods reading hard books; and I saw the film *Zulu* several times.

This friend, who became Johnny in my film, *My Beautiful Laundrette*, came one day to the house. It was a shock.

He was dressed in jeans so tough they almost stood up by themselves. These were suspended above his boots by Union Jack braces of 'hangman's strength', revealing a stretch of milk bottle white leg. He seemed to have sprung up several inches because of his Doctor Marten's boots, which had steel caps and soles as thick as cheese sandwiches. His Ben Sherman shirt with a pleat down the back was essential. And his hair, which was only a quarter of an inch long all over, stuck out of his head like little nails. This unmoving creation he concentratedly touched up every hour with a sharpened steel comb that also served as a dagger.

He soon got the name Bog Brush, though this was not a moniker you would use to his face. Where before he was an angel-boy with a blond quiff flattened down by his mother's loving spit, a clean handkerchief always in his pocket, as well as being a keen cornet player for the Air Cadets, he'd now gained a brand-new truculent demeanour. My mother was so terrified by this stormtrooper dancing on her doorstep to the 'Skinhead Moonstomp', which he moaned to himself continuously, that she had to lie down.

I decided to go out roaming with BB before my father got home from work. But it wasn't the same as before. We couldn't have our talks without being interrupted. Bog Brush had become Someone. To his intense pleasure, similarly-dressed strangers greeted Bog Brush in the street as if they were in a war-torn foreign country and in the same army battalion. We were suddenly banned from cinemas. The Wimpy Bar in which we sat for hours with milkshakes wouldn't let us in. As a matter of pride we now had to go round the back and lob a brick at the rear window of the place.

Other strangers would spot us from the other side of the street. BB would yell 'Leg it!' as the enemy dashed through traffic and leapt over the bonnets of cars to get at us, screaming obscenities

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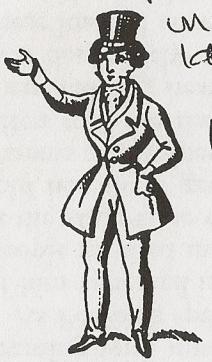

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and chasing us up alleys, across allotments, around reservoirs, and on and on.

And then, in the evening, BB took me to meet with the other lads. We climbed the park railings and strolled across to the football pitch, by the goal posts. This is where the lads congregated to hunt down Pakistanis and beat them. Most of them I was at school with. The others I'd grown up with. I knew their parents. They knew my father.

I withdrew, from the park, from the lads, to a safer place, within myself. I moved into what I call my 'temporary' period. I was only waiting now to get away, to leave the London suburbs, to make another kind of life, somewhere else, with better people. In this isolation, in my bedroom where I listened to Pink Floyd, the Beatles and the John Peel Show, I started to write down the speeches of politicians, the words which helped create the neo-Nazi attitudes I saw around me. This I called 'keeping the accounts'.

In 1965 Enoch Powell said: 'We should not lose sight of the desirability of achieving a steady flow of voluntary repatriation for the elements which are proving unsuccessful or unassimilable.'

In 1967 Duncan Sandys said: 'The breeding of millions of half-caste children would merely produce a generation of misfits and create national tensions.'

Also in 1967, Enoch Powell – who once said he would love to have been Viceroy of India – quoted a constituent of his as saying that because of the Pakistanis 'this country will not be worth living in for our children'.

And Powell said, more famously: 'As I look ahead I am filled with foreboding. Like the Roman, "I seem to see the River Tiber foaming with much blood".'

As Powell's speeches appeared in the papers, graffiti in support of him appeared in the London streets. Racists gained confidence. People insulted me in the street. Someone in a café refused to eat at the same table with me. The parents of a girl I was in love with told her she'd get a bad reputation by going out with darkies. Parents of my friends, both lower-middle-class and working-class, often told me they were Powell supporters. Sometimes I heard them talking, heatedly, violently, about race, about 'the Pakis'. I was desperately embarrassed and afraid of being identified with these loathed aliens. I found it almost impossible to answer questions about where I came from. The word 'Pakistani' had been made into an insult. It was a word I didn't want used about myself. I couldn't tolerate being myself.

The British complained incessantly that the Pakistanis wouldn't

assimilate. This meant they wanted the Pakistanis to be exactly like them. But of course even then they would have rejected them.

The British were doing the assimilating: they assimilated Pakistanis to their world view. They saw them as dirty, ignorant and less than human – worthy of abuse and violence.

At this time I found it difficult to get along with anyone. I was frightened and hostile. I suspected that my white friends were capable of racist insults. And many of them did taunt me, innocently. I reckoned that at least once every day since I was five years old I had been racially abused. I became incapable of distinguishing between remarks that were genuinely intended to hurt and those intended as 'humour'.

I became cold and distant. I began to feel I was very violent. But I didn't know how to be violent. If I had known, if that had come naturally to me, or if there'd been others I could follow, I would have made my constant fantasies of revenge into realities, I would have got into trouble, willingly hurt people, or set fire to things.

But I mooched around libraries. There, in an old copy of *Life* magazine, I found pictures of the Black Panthers. It was Eldridge Cleaver, Huey Newton, Bobby Seale and their confederates in black vests and slacks, with Jimi Hendrix haircuts. Some of them were holding guns, the Army .45 and the 12-gauge Magnum shotgun with 18-inch barrel that Huey specified for street fighting.

I tore down my pictures of the Rolling Stones and Cream and replaced them with the Panthers. I found it all exhilarating. These people were proud and they were fighting. To my knowledge, no one in England was fighting.

There was another, more important picture.

On the cover of the Penguin edition of *The Fire Next Time* was James Baldwin holding a child, his nephew. Baldwin, having suffered, having been there, was all anger and understanding. He was intelligence and love combined. As I planned my escape I read Baldwin all the time, I read Richard Wright and I admired Muhammad Ali.

A great moment occurred when I was in a sweet shop. I saw through to a TV in the backroom on which was showing the 1968 Olympic Games in Mexico. Thommie Smith and John Carlos were raising their fists on the victory rostrum, giving the Black Power salute as the 'Star Spangled Banner' played. The white shopkeeper was outraged. He said to me: they shouldn't mix politics and sport.

During this time there was always Muhammad Ali, the former Cassius Clay, a great sportsman become black spokesman. Now

a Muslim, millions of fellow Muslims all over the world prayed for his victory when he fought.

And there was the Nation of Islam movement to which Ali belonged, led by the man who called himself the Messenger of Islam and wore a gold-embroidered fez, Elijah Muhammad.

Elijah was saying in the mid-1960s that the rule of the white devils would end in fifteen years. He preached separatism, separate development for black and white. He ran his organisation by charisma and threat, claiming that anyone who challenged him would be chastened by Allah. Apparently Allah also turned the minds of defectors into a turmoil.

Elijah's disciple Malcolm X, admirer of Gandhi and self-confirmed anti-Semite, accepted in prison that 'the key to a Muslim is submission, the attunement of one towards Allah'. That this glorious resistance to the white man, the dismissal of Christian meekness, was followed by submission to Allah and worse, to Elijah Muhammad, was difficult to take.

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I had no idea what an Islamic society would be like, what the application of the authoritarian theology Elijah preached would mean in practice. I forgot about it, fled the suburbs, went to university, got started as a writer and worked as an usher at the Royal Court Theatre. It was over ten years before I went to an Islamic country.

Karachi

The man had heard that I was interested in talking about his country, Pakistan, and that this was my first visit. He kindly kept trying to take me aside to talk. But I was already being talked to.

I was at another Karachi party, in a huge house, with a glass of whisky in one hand, and a paper plate in the other. Casually I'd mentioned to a woman friend of the family that I wasn't against marriage. Now this friend was earnestly recommending to me a young woman who wanted to move to Britain, with a husband.

To my discomfort this go-between was trying to fix a time for the three of us to meet and negotiate.

I went to three parties a week in Karachi. This time, when I could get away from this woman, I was with landowners, diplomats, businessmen and politicians: powerful people. This pleased me. They were people I wouldn't have been able to get to in England and I wanted to write about them.

They were drinking heavily. Every liberal in England knows you can be lashed for drinking in Pakistan. But as far as I could tell, none of this English-speaking international bourgeoisie would be lashed for anything. They all had their favourite trusted bootleggers who negotiated the potholes of Karachi at high speed on disintegrating motorcycles, with the hooch stashed on the back. Bad bootleggers passed a hot needle through the neck of your bottle and drew your whisky out. Stories were told of guests politely sipping ginger beer with their ice and soda, glancing at other guests to see if they were drunk and wondering if their own alcohol tolerance had miraculously increased.

I once walked into a host's bathroom to see the bath full of floating whisky bottles being soaked to remove the labels, a servant sitting on a stool serenely poking at them with a stick.

So it was all as tricky and expensive as buying cocaine in London, with the advantage that as the hooch market was so competitive, the 'leggers delivered video tapes at the same time, dashing into the room towards the TV with hot copies of *The Jewel in the Crown*, *The Far Pavilions*, and an especially popular programme called *Mind Your Language*, which represented Indians and Pakistanis as ludicrous caricatures.

Everyone, except the mass of the population, had videos. And I could see why, since Pakistan TV was so peculiar. On my first day I turned it on and a cricket match was taking place. I settled in my chair. But the English players, who were on tour in Pakistan, were leaving the pitch. In fact, Bob Willis and Ian Botham were running towards the dressing rooms surrounded by armed police and this wasn't because Botham had made derogatory remarks about Pakistan. (He said it was a country to which he'd like to send his mother-in-law.) In the background a section of the crowd was being tear-gassed. Then the screen went blank.

Stranger still, and more significant, was the fact that the news was now being read in Arabic, a language few people in Pakistan understood. Someone explained to me that this was because the Koran was in Arabic, but everyone else said it was because General Zia wanted to kiss the arses of the Arabs.

The man at the party, who was drunk, wanted to tell me some-

thing and kept pulling at me. The man was worried. But wasn't I worried too? I was trapped with this woman and the marriage proposal.

I was having a little identity crisis. I'd been greeted so warmly in Pakistan, I felt so excited by what I saw, and so at home with all my uncles, I wondered if I were not better off here than there. And when I said, with a little unnoticed irony, that I was an Englishman, people laughed. They fell about. Why would anyone with a brown face, Muslim name and large well-known family in Pakistan want to lay claim to that cold little decrepit island off Europe where you always had to spell your name? Strangely, anti-British remarks made me feel patriotic, though I only felt patriotic when I was away from England.

But I couldn't allow myself to feel too Pakistani. I didn't want to give in to that falsity, that sentimentality. As someone said to me at a party, provoked by the fact I was wearing jeans; we are Pakistanis, but you, you will always be a Paki – emphasising the slang derogatory name the English used against Pakistanis, and therefore the fact that I couldn't rightfully lay claim to either place.

In England I was a playwright. In Karachi this meant little. There were no theatres; the arts were discouraged by the state – music and dancing are un-Islamic – and ignored by practically everyone else. So despite everything I felt pretty out of place.

The automatic status I gained through my family obtained for me such acceptance, respect and luxury that for the first time I could understand the privileged and their penchant for marshalling ridiculous arguments to justify their delicious and untenable position as an élite. But as I wasn't a doctor, or businessman or military person, people suspected that this writing business I talked about was a complicated excuse for idleness, uselessness and general bumming around. In fact, as I proclaimed an interest in the entertainment business, and talked much and loudly about how integral the arts were to a society, moves were being made to set me up in the amusement arcade business, in Shepherd's Bush.

Finally the man got me on my own. His name was Rahman. He was a friend of my intellectual uncle. I had many uncles, but Rahman preferred the intellectual one who understood Rahman's particular sorrow and like him considered himself to be a marginal man.

In his fifties, a former Air Force officer, Rahman was liberal, well-travelled and married to an Englishwoman who now had a Pakistani accent.

He said to me: 'I tell you, this country is being sodomised by religion. It is even beginning to interfere with the making of

money. And now we are embarked on this dynamic regression, you must know, it is obvious, Pakistan has become a leading country to go away from. Our patriots are abroad. We despise and envy them. For the rest of us, our class, your family, we are in Hobbes's state of nature: insecure, frightened. We cling together out of necessity.' He became optimistic. 'We could be like Japan, a tragic oriental country that is now progressive, industrialised.' He laughed and then said, ambiguously: 'But only God keeps this country together. You must say this around the world: we are taking a great leap backwards.'

The bitterest blow for Rahman was the dancing. He liked to waltz and foxtrot. But now the expression of physical joy, of sensuality and rhythm, was banned. On TV you could see where it had been censored. When couples in Western programmes got up to dance there'd be a jerk in the film, and they'd be sitting down again. For Rahman it was inexplicable, an unnecessary cruelty that was almost more arbitrary than anything else.

Thus the despair of Rahman and my uncles' 'high and dry' generation. Mostly educated in Britain, like Jinnah, the founder of Pakistan – who was a smoking, drinking, non-Urdu speaking lawyer and claimed that Pakistan would never be a theocracy ('that Britisher' he was sometimes called) – their intellectual mentors were Tawney, Shaw, Russell, Laski. For them the new Islamisation was the negation of their lives.

It was a lament I heard often. This was the story they told. Karachi was a goodish place in the 1960s and 1970s. Until about 1977 it was lively and vigorous. You could drink and dance in the Raj-style clubs (providing you were admitted) and the atmosphere was liberal – as long as you didn't meddle in politics, in which case you'd probably be imprisoned. Politically there was Bhutto: urbane, Oxford-educated, considering himself to be a poet and revolutionary, a veritable Chairman Mao of the sub-continent. He said he would fight obscurantism and illiteracy, ensure the equality of men and women, and increase access to education and medical care. The desert would bloom.

Later, in an attempt to save himself, appease the mullahs and rouse the dissatisfied masses behind him, he introduced various Koranic injunctions into the constitution and banned alcohol, gambling, horse-racing. The Islamisation had begun, and was fervently continued after his execution.

Islamisation built no hospitals, no schools, no houses; it cleaned no water and installed no electricity. But it was direction, identity. The country was to be in the hands of the divine, or rather, in the hands of those who elected themselves to interpret the single divine

a Muslim, millions of fellow Muslims all over the world prayed for his victory when he fought.

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purpose. Under the tyranny of the priesthood, with the cooperation of the army, Pakistan would embody Islam in itself.

There would now be no distinction between ethical and religious obligation; there would now be no areas in which it was possible to be wrong. The only possible incertitude was of interpretation. The theory would be the written eternal and universal principles which Allah created and made obligatory for men; the model would be the first three generations of Muslims; and the practice would be Pakistan.

About twelve people lived permanently in my uncle's house, plus servants who slept in sheds at the back, just behind the chickens and dogs. Relatives sometimes came to stay for months. New bits had to be built on to the house. All day there were visitors; in the evenings crowds of people came over; they were welcome, and they ate and watched videos and talked for hours. People weren't so protective of their privacy as they were in London.

This made me think about the close-bonding within the families and about the intimacy and interference of an extended family and a more public way of life. Was the extended family worse than the little nuclear family because there were more people to dislike? Or better because relationships were less intense?

Strangely, bourgeois-bohemian life in London, in Notting Hill and Islington and Fulham, was far more formal. It was frozen dinner parties and the division of social life into the meeting of couples with other couples, to discuss the lives of other coupling couples. Months would pass, then this would happen again.

In Pakistan there was the continuity of the various families' knowledge of each other. People were easy to place; your grandparents and theirs were friends. When I went to the bank and showed the teller my passport, it turned out he knew several of my uncles, so I didn't receive the usual perfunctory treatment. This was how things worked.

I compared the collective hierarchy of the family and the permanence of my family's circle, with my feckless, rather rootless life in London, in what was called 'the inner city'. There I lived alone, and lacked any long connection with anything. I'd hardly known anyone for more than eight years, and certainly not their parents. People came and went. There was much false intimacy and forced friendship. People didn't take responsibility for each other.

Many of my friends lived alone in London, especially the women. They wanted to be independent and to enter into relationships – as many as they liked, with whom they liked – out of choice. They didn't merely want to reproduce the old patterns of

living. The future was to be determined by choice and reason, not by custom. The notions of duty and obligation barely had positive meaning for my friends; they were loaded, Victorian words, redolent of constraint and grandfather clocks, the antithesis of generosity in love, the new hugging, and the transcendence of the family. The ideal of the new relationship was no longer the S and M of the old marriage – it was F and C, freedom plus commitment.

The family scrutiny and criticism were difficult to take, as was all the bitching and gossip. But there was warmth and continuity for a large number of people; there was security and much love. Also there was a sense of duty and community – of people's lives genuinely being lived together, whether they liked each other or not – that you didn't get in London. There, those who'd eschewed the family hadn't succeeded in creating some other form of supportive common life. In Pakistan there was that supportive common life, but at the expense of movement and change.

In a flat high above Karachi, an eighteen-year-old kid strung-out on heroin danced cheerfully around the room in front of me and pointed to an erection in the front of his trousers, which he referred to as his Imran Khan, the name of the handsome Pakistan cricket captain. More and more of the so-called multinational kids were taking heroin now. My friends who owned the flat, journalists on a weekly paper, were embarrassed.

But they always had dope to offer their friends. These laid-back people were mostly professionals: lawyers, an inspector in the police who smoked what he confiscated, a newspaper magnate, and various other journalists. Heaven it was to smoke at midnight on the beach, as local fishermen, squatting respectfully behind you, fixed fat joints; and the 'erotic politicians' themselves, the Doors, played from a portable stereo while the Arabian Sea rolled on to the beach. Oddly, since heroin and dope were both indigenous to the country, it took the West to make them popular in the East.

In so far as colonisers and colonised engage in a relationship, with the latter aspiring to be like the former, you wouldn't catch anyone of my uncle's generation with a joint in their mouth. It was *infra dig* – for the peasants. Shadowing the British, they drank whisky and read *The Times*; they praised others by calling them 'gentlemen'; and their eyes filled with tears at old Vera Lynn records.

But the kids discussed yoga exercises. You'd catch them standing on their heads. They even meditated. Though one boy who worked at the airport said it was too much of a Hindu thing for Muslims to be doing; if his parents caught him chanting a mantra he'd get a backhander across the face. Mostly the kids listened to

the Stones, Van Morrison and Bowie as they flew over ruined roads to the beach in bright red and yellow Japanese cars with quadrophonic speakers, past camels and acres of wasteland.

Here, all along the railway track, the poor and diseased and hungry lived in shacks and huts; the filthy poor gathered around rusty stand-pipes to fetch water; or ingeniously they resurrected wrecked cars, usually Morris Minors; and here they slept in huge sewer pipes among buffalo, chickens and wild dogs. Here I met a policeman who I thought was on duty. But the policeman lived here, and hanging on the wall of his falling-down shed was his spare white police uniform, which he'd had to buy himself.

If not to the beach, the kids went to the Happy Hamburger to hang out. Or to each other's houses to watch Clint Eastwood tapes and giggle about sex, of which they were so ignorant and deprived. I watched a group of agitated young men in their mid-twenties gather around a 1950s medical book to look at the female genitalia. For these boys, who watched Western films and mouthed the lyrics of pop songs celebrating desire ('come on, baby, light my fire'), life before marriage could only be like spending years and years in a single-sex public school; for them women were mysterious, unknown, desirable and yet threatening creatures of almost another species, whom you had to respect, marry and impregnate but couldn't be friends with. And in this country where the sexes were usually strictly segregated, the sexual tension could be palpable. The men who could afford to flew to Bangkok for relief. The others squirmed and resented women. The kind of sexual openness that was one of the few real achievements of the 1960s, the discussion of contraception, abortion, female sexuality and prostitution which some women were trying to advance, received incredible hostility. But women felt it was only a matter of time before progress was made; it was much harder to return to ignorance than the mullahs thought.

'England, your England'

In Pakistan, England just wouldn't go away. Relics of the Raj were everywhere: buildings, monuments, Oxford accents, libraries full of English books, and newspapers. Many Pakistanis had relatives in England; thousands of Pakistani families depended on money sent from England. Visiting a village, a man told me through an interpreter, that when his three grandchildren visited from Bradford, he had to hire an interpreter to speak to them. It was happening all the time – the closeness of the two societies, and the distance.

Although Pakistanis still wanted to escape to England, the old men in their clubs and the young eating their hamburgers took great pleasure in England's decline and decay. The great master was fallen. Now it was seen as strikebound, drug-ridden, riot-torn, inefficient, disunited, a society which had moved too suddenly from puritanism to hedonism and now loathed itself. And the Karachi wits liked to ask me when I thought the Americans would decide the British were ready for self-government.

Yet people like Rahman still clung to what they called British ideals, maintaining that it is a society's ideals, its conception of human progress, that define the level of its civilisation. They regretted, under the Islamisation, the repudiation of the values which they said were the only positive aspect of Britain's legacy to the sub-continent. These were: the idea of secular institutions based on reason, not revelation or scripture; the idea that there were no final solutions to human problems; and the idea that the health and vigour of a society was bound up with its ability to tolerate and express a plurality of views on all issues, and that these views would be welcomed.

But England as it is today, the ubiquity of racism and the suffering of Pakistanis because of it, was another, stranger subject. When I talked about it, the response was unexpected. Those who'd been to England often told of being insulted, or beaten up, or harassed at the airport. But even these people had attitudes similar to those who hadn't been there.

It was that the English misunderstood the Pakistanis because they saw only the poor people, those from the villages, the illiterates, the peasants, the Pakistanis who didn't know how to use toilets, how to eat with knives and forks because they were poor. If the British could only see *them*, the rich, the educated, the sophisticated, they wouldn't be so hostile. They'd know what civilised people the Pakistanis really were. And then they'd like them.

The implication was that the poor who'd emigrated to the West to escape the strangulation of the rich in Pakistan deserved the racism they received in Britain because they really were contemptible. The Pakistani middle class shared the disdain of the British for the *émigré* working class and peasantry of Pakistan.

It was interesting to see that the British working class (and not only the working class, of course) used the same vocabulary of contempt about Pakistanis – the charges of ignorance, laziness, fecklessness, uncleanliness – that their own, British middle class used about them. And they weren't able to see the similarity.

Racism goes hand in hand with class inequality. Among other

things, racism is a kind of snobbery, a desire to see oneself as superior culturally and economically, and a desire actively to experience and enjoy that superiority by hostility or violence. And when that superiority of class and culture is unsure or not acknowledged by the Other – as it would be acknowledged by the servant and master in class-stable Pakistan – but is in doubt, as with the British working class and Pakistanis in England, then it has to be demonstrated physically. Everyone knows where they stand then – the class inequality is displayed, just as any other snob demonstrates superiority by exhibiting wealth or learning or ancestry.

So some of the middle class of Pakistan, who also used the familiar vocabulary of contempt about their own poor (and, incidentally, about the British poor) couldn't understand when I explained that British racists weren't discriminating in their racial discrimination: they loathed all Pakistanis and kicked whoever was nearest. To the English all Pakistanis were the same; racists didn't ask whether you had a chauffeur, TV and private education before they set fire to your house. But for some Pakistanis, it was their own poor who had brought this upon them.

Coming back to England was harder than going. I had culture shock in reverse. Images of plenty yelled at me. England seemed to be overflowing with . . . things. Things from all over the world. Things and information. Information, though, which couldn't bite through the profound insularity and indifference.

In Pakistan people were keen to know: not only about Asia and the Middle East, but about Europe and the United States. They sought out information about the whole world. They needed it. They ordered books from Europe, listened to international radio and chewed up visiting academics like pieces of orange.

In Britain today, among the middle class, thinking and argument are almost entirely taboo. The other taboo, replacing death in its unacceptability, is money. As our society has become more divided, the acknowledgment of that division – which is a financial division, a matter of economic power – is out of the question. So money is not discussed. It is taken for granted that you have it: that you have means of obtaining it: that you are reasonably well off and gain status and influence over others because of it.

Accompanying this financial silence, and shoring up both the social division and the taboo, is the prohibition on thought. The discussion of a serious subject to a conclusion using logic, evidence and counter-evidence is an unacceptable social embarrassment. It just isn't done to argue: it is thought to be the same as rowing. One has opinions in England, but they are formed in private and

clung to in public despite everything, despite their often being quite wrong.

There is real defensiveness and insecurity, a Victorian fear of revealing so much as a genital of an idea, the nipple of a notion or the sex of a syllogism. Where sexual exhibitionism and the discussion of positions and emissions is fashionable, indeed orthodox, thinking and argument are avoided.

In Pakistan it was essential to have knowledge because political discussion was serious. It mattered what you thought. People put chairs in a circle, sat down and *talked*. What was said to each other was necessary. Intellectual dignity was maintained, earnest anxiety was expressed; you weren't alone; ideas and feelings were shared. These things had to be said, even in low voices, because absolute silence was intolerable, absolute silence was the acceptance of isolation and division. It was a relief to argue, to exercise intelligence in a country where intelligence was in itself a weapon and a threat.

I will never forget the hospitality, warmth and generosity of the people of Pakistan; the flowers on the lawn of the Sind Club, the sprawling open houses, full of air and people and the smell of spices; the unbelievable brightness of the light shining through a dust haze; the woman walking perfectly straight-backed along a street with an iron balanced on her head; the open-air typists outside the law courts; butterflies as big as clock faces; the man who slept with a chicken in his bed; my uncle's library, bought in the 1940s in Cambridge, where he was taught by Russell – though when I opened the books after being given the library, they were rotten with worms, the pitted pages falling apart just as I stood there. And the way the men shake hands. This is worth going into.

First you offer them your hand and they grasp it. The clasped hands are slapped then with their spare hand as an affirmation of initial contact. This is, as it were, the soup. Now they pull you to them for the main course, the full embrace, the steak. As you look over their shoulder, your bodies thrust together, your heat intermingled, they crack you on the back at least three times with their open palm. These are not negligible taps, but good healthy whacks, demonstrating equality and openness. Depending on the nature of the friendship, these whacks could go on a considerable time and may debilitate the sick or weak. But they must be reciprocated. This done, they will let you move away from them, but still holding your right hand. You are considered fully, with affection overbrimming, as they regard all of you, as they seem to take in

your entire being from top to toe, from inside to out. At last, after complete contact has been made, all possibility of concealment or inhibition banished, they carefully let go of your hand as if it were a delicate object. *That is a greeting.*

And there was the photograph of my father in my uncle's room, in which he must have been about the same age as me. A picture in a house that contained fragments of my past: a house full of stories, of Bombay, Delhi, China; of feuds, wrestling matches, adulteries, windows broken with hands, card games, impossible loves, and magic spells. Stories to help me see my place in the world and give me a sense of the past which could go into making a life in the present and future. This was surely part of the way I could understand myself. This knowledge, garnered in my mid-twenties, would help me form an image of myself: I'd take it back to England where I needed it to protect myself. And it would be with me in London and the suburbs, making me stronger.

When I considered staying in Pakistan to regain more of my past and complete myself with it, I had to think that that was impossible. Didn't I already miss too much of England? And wasn't I too impatient with the illiberalism and lack of possibility of Pakistan?

So there was always going to be the necessary return to England. I came home . . . to my country.

This is difficult to say. 'My country' isn't a notion that comes easily. It is still difficult to answer the question, where do you come from? I have never wanted to identify with England. When Enoch Powell spoke for England I turned away in final disgust. I would rather walk naked down the street than stand up for the National Anthem. The pain of that period of my life, in the mid-1960s, is with me still. And when I originally wrote this piece I put it in the third person: Hanif saw this, Hanif felt that, because of the difficulty of directly addressing myself to what I felt then, of not wanting to think about it again. And perhaps that is why I took to writing in the first place, to make strong feelings into weak feelings.

But despite all this, some kind of identification with England remains.

It is strange to go away to the land of your ancestors, to find out how much you have in common with people there, yet at the same time to realise how British you are, the extent to which, as Orwell says, 'the suet puddings and the red pillar boxes have entered into your soul'. It isn't *that* you wanted to find out. But it is part of what you do find out. And you find out what little choice you have in the matter of your background and where you

belong. You look forward to getting back; you think often of England and what it means to you – and you think often of what it means to be British.

Two days after my return I took my washing to a laundrette and gave it to the attendant, only to be told she didn't touch the clothes of foreigners: she didn't want me anywhere near her blasted laundrette. More seriously, I read in the paper that a Pakistani family in the East End had been fire-bombed. A child was killed. This, of course, happens frequently. It is the pig's head through the window, the spit in the face, the children with the initials of racist organisations tattooed into their skin with razor blades, as well as the more polite forms of hatred.

I was in a rage. I thought: who wants to be British anyway? Or as a black American writer said: who wants to be integrated into a burning house anyway?

And indeed I know Pakistanis and Indians born and brought up here who consider their position to be the result of a diaspora: they are in exile, awaiting return to a better place, where they belong, where they are welcome. And there this 'belonging' will be total. This will be home, and peace.

It is not difficult to see how much illusion and falsity there is in this view. How much disappointment and unhappiness might be involved in going 'home' only to see the extent to which you have been formed by England and the depth of attachment you feel to the place, despite everything.

It isn't surprising that some people believe in this idea of 'home'. The alternative to believing it is more conflict here; it is more self-hatred; it is the continual struggle against racism; it is the continual adjustment to life in Britain. And blacks in Britain know they have made more than enough adjustments.

So what is it to be British?

In his 1941 essay 'England Your England' Orwell says: 'the gentleness of the English civilisation is perhaps its most marked characteristic'. He calls the country 'a family with the wrong members in control' and talks of the 'soundness and homogeneity of England'.

Elsewhere he considers the Indian character. He explains the 'maniacal suspiciousness' which, agreeing, he claims, with E. M. Forster in *A Passage to India*, he calls 'the besetting Indian vice'. But he has the grace to acknowledge in his essay 'Not Counting Niggers' 'that the overwhelming bulk of the British proletariat [lives] . . . in Asia and Africa'.

But this is niggardly. The main object of his praise is British 'tolerance' and he writes of 'their gentle manners'. He also says

things, racism is a kind of snobbery, a desire to see oneself as superior culturally and economically, and a desire actively to experience and enjoy that superiority by hostility or violence. And when that superiority of class and culture is unsure or not acknowledged by the Other – as it would be acknowledged by the servant and master in class-stable Pakistan – but is in doubt, as with the British working class and Pakistanis in England, then it has to be demonstrated physically. Everyone knows where they stand then – the class inequality is displayed, just as any other snob demonstrates superiority by exhibiting wealth or learning or ancestry.

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that this aspect of England 'is continuous, it stretches into the future and the past, there is something in it that persists'.

But does it persist? If this version of England was true then, in the 1930s and 1940s, it is under pressure now. From the point of view of thousands of black people it just does not apply. It is completely without bias.

Obviously tolerance in a stable, confident wartime society with a massive Empire is quite different to tolerance in a disintegrating uncertain society during an economic depression. But surely this would be the test; this would be just the time for this much-advertised tolerance in the British soul to manifest itself as more than vanity and self-congratulation. But it has not. Under real continuous strain it has failed.

Tolerant, gentle British whites have no idea how little of this tolerance is experienced by blacks here. No idea of the violence, hostility and contempt directed against black people every day by state and individual alike in this land once described by Orwell as being not one of 'rubber truncheons' or 'Jew-baiters' but of 'flower-lovers' with 'mild knobbly faces'. But in parts of England the flower-lovers are all gone, the rubber truncheons and Jew-baiters are at large, and if any real contemporary content is to be given to Orwell's blind social patriotism, then clichés about 'tolerance' must be seriously examined for depth and weight of substantial content.

In the meantime it must be made clear that blacks don't require 'tolerance' in this particular condescending way. It isn't this particular paternal tyranny that is wanted, since it is major adjustments to British society that have to be made.

I stress that it is the British who have to make these adjustments.

It is the British, the white British, who have to learn that being British isn't what it was. Now it is a more complex thing, involving new elements. So there must be a fresh way of seeing Britain and the choices it faces: and a new way of being British after all this time. Much thought, discussion and self-examination must go into seeing the necessity for this, what this 'new way of being British' involves and how difficult it might be to attain.

The failure to grasp this opportunity for a revitalised and broader self-definition in the face of a real failure to be human, will be more insularity, schism, bitterness and catastrophe.

The two countries, Britain and Pakistan, have been part of each other for years, usually to the advantage of Britain. They cannot now be wrenched apart, even if that were desirable. Their futures will be intermixed. What that intermix means, its moral quality, whether it is violently resisted by ignorant whites and characterised

by inequality and injustice, or understood, accepted and humanised, is for all of us to decide.

This decision is not one about a small group of irrelevant people who can be contemptuously described as 'minorities'. It is about the direction of British society. About its values and how humane it can be when experiencing real difficulty and possible breakdown. It is about the respect it accords individuals, the power it gives to groups, and what it really means when it describes itself as 'democratic'. The future is in our hands.